

BIOGRAPHICAL SUMMARY: Rose P. Kaneapua, 67, condominium owner and entertainer

"But Hobron Lane is not the same, really. You don't see everybody as you used to see them before. It was real family. Mrs. Ching used to cook for me for a whole month when I had my babies. Show you how close we were. And yet, she wasn't Hawaiian. She used to make malts for me 'cause I used to nurse my children, you know. And cook chicken. Chinese have their own way of cooking chicken for your own health. I think that's why I was such a strong woman."

Rose Pi'ilani Machado Kalauokalani Kaneapua was born August 27, 1919 in Pālama, Honolulu, O'ahu. She was raised by her father, Luciano Machado, a detective with the Honolulu Police Department, and her stepmother, Lena Waialeale Machado, the famous singer known as the "Songbird of Hawai'i."

When Kaneapua was about eight years old, the family moved from Pālama to the Kālia area on Ala Moana Road, not far from the present site of the 'Ilikai Hotel.

In 1935 she married Haig Kalauokalani and moved in with her in-laws on Hobron Lane. The property, owned by Bishop Trust, was sold in 1947 to Ruddy Tongg. Tongg in the 1950s subdivided much of the land on Hobron Lane and sold parcels to individuals. Kaneapua and her husband purchased two adjoining lots. In 1960, Kaneapua built a twenty-eight unit condominium on the property, which the family still owns and operates today.

In 1959, five years after her husband Haig Kalauokalani passed away, she married Kenneth Kaneapua. An entertainer like her mother, she still performs periodically at Honolulu hotels.

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ORAL HISTORY INTERVIEW

with

Rose P. Kaneapua (RK)

May 2, 1985

Waikīkī, O'ahu

BY: Warren Nishimoto (WN)

WN: This is an interview with Mrs. Rose Kaneapua on May 2, 1985 at her office in Waikīkī. The interviewer is Warren Nishimoto.

Okay, let's get started.

RK: I should say my name first. (My name is) Rose (Piilani) Machado Kalauokalani (Kaneapua). (I was married to Haig Kalauokalani and had five children. Five years after Haig's death I married Kenneth Kaneapua.)

WN: So your name is actually Rose Piilani . . .

RK: Machado Kalauokalani--I had all my five children--then Kaneapua. There were two marriages.

WN: So, Machado is your maiden name.

RK: That's my maiden name, mm hmm [yes].

WN: Kalauokalani is your first . . .

RK: First married name.

WN: . . . married name. And Kaneapua.

RK: Kaneapua (was my second husband).

WN: Okay. First of all, when were you born?

RK: I was born August 27, 1919.

WN: Where?

RK: I was born in Pua Lane in Pālāma, Honolulu.

WN: Tell me something about your mother and father.

RK: Well, my dad [Luciano Machado] was a famous detective with the Honolulu Police Department. He worked his way from (foot patrolman) until he became a detective. He was one of the main detectives with the Massie case.

My mother was Lena Machado, who was the famous "Songbird of the Islands." Sang many years with the [Royal Hawaiian] Band at the Kapi'olani Park and different areas in Honolulu. She traveled all over the world just singing and doing the World's Fair at Treasure Island in (1940).

WN: How did she become so famous?

RK: Well, I guess they called her "songbird" because I think she was the only one that really can sing like a bird. A reporter happened to hear her singing near (the YMCA and) the YWCA. She was on a mango tree. At that time they discovered that she had a beautiful voice. I guess it just came natural. She took no voice lesson. (Her first job was singing for radio station KGU.) She became a very famous singer here in Hawai'i. That's why they gave her the name of Hawai'i's songbird.

WN: What nationality was your mother?

RK: Well, actually I should tell the truth. That was my stepmother. (Lena Machado was) German-Hawaiian. My mother was Katherine. I didn't remember her 'cause I was very young when my dad married Lena. My real mother was Spanish-Hawaiian. My dad was Spanish-Hawaiian with a little Portuguese.

WN: Besides going to places around the world, where did she perform in Hawai'i?

RK: (All over the island, with the Royal Hawaiian Band.)

WN: Royal Hawaiian Band?

RK: Royal Hawaiian Band used to play (at nights at) the different [neighborhood] parks. Also played at the Royal Hawaiian [Hotel] and the Moana Hotel. They really worked, the band. And also down the boats. That was famous, when the boats come in. They greeted all the Matson (boats, President Lines, Orient Lines, nearly all the passenger boats that arrived in Honolulu). Every Sunday, they'd have (an hour-long) concert at the Kapi'olani (Park). Still today, the band plays (on Sundays) at Kapi'olani [Park Bandstand].

WN: You said they go to different parks. Like what parks?

RK: Oh, now the names (of the parks) are all changed. The one on School Street (was) called Kamamalu Park. Dole Park which is up on Punchbowl side, (Kaimukī), Kalihi-Uka, Kalihi-Kai, (and many others). (The band played night concerts at the parks.) Now the band plays Fridays at the ['Iolani] Palace (bandstand). And they

used to have a lot of people just enjoying the Hawaiian music. But I can't name all 'cause lot of them, as I say, not there now, don't exist.

WN: So they went to neighborhood parks?

RK: Neighborhood parks. They also played at the big hotels. I mean, at that time, was just Royal [Hawaiian Hotel] and Moana Hotel. They didn't have all these other hotels. They came later. But during her time, that's where they used to play. She used to sing with Lizzie Alohikea, another famous singer with the band. They made a very, very good duet when they sang together.

WN: So when you were very young, do you remember going with your mother?

RK: Oh, yes, my mother took us every night to the parks (or Royal Hawaiian Hotel) because my dad (worked) different shifts. So, she took us always with her, different parks. Even at the Royal Hawaiian, we used to wait for her there. (My sister Catherine and I enjoyed the band concerts.)

WN: You know when they were doing this, going to the different neighborhood parks? Around when?

RK: (I can't remember, but it was before 1935.) This was even before [the term of] Mayor [John H.] Wilson, I think they were doing it. But it was Neal Blaisdell['s administration], I think, when they really stopped doing this [1955-1968]. They still played [whenever] the Matson [ships arrived] down at the pier.

WN: So your mother must have had irregular hours.

RK: (Yes, she did have irregular hours during boat arrivals and departures.) If the boat is late, then they had to wait.

WN: What was a regular program like? For example, if they're going to play at a neighborhood park? I mean, did they just start playing?

RK: (The band always started at the same time at neighborhood parks.) The band plays maybe (for) half an hour, and then the (Hawaiian) Glee Club (sang for another half an hour). They had singers like--they called him "Jack" [John Paoakalani] Heleluhe. Ilima Naone was another good singer and dancer. Of course, they had Mother. Lizzie Alohikea (was another beautiful singer who sang duets with Mother). The only one that used to dance was Ilima Naone that I can remember. (The Royal Hawaiian Band) played (lots of) Hawaiian music (under the direction of Mekia Kealakai), [bandmaster between 1920-1926]. They did an hour program at the different parks. But for the boat, they didn't play very long. They played, oh, I'd say about five, six numbers and that's it, because the passengers are ready to come out. But they always [played] "Aloha 'Oe," the famous "Aloha 'Oe," [when] they greet

them.

WN: Was this only when the ships came in?

RK: Came in and going out, too.

WN: And going out?

RK: Mm hmm [Yes]. When they used to play the famous "Aloha 'Oe," everybody (had tears in their eyes). It was very impressive. You don't have that feeling nowadays, it's gone, really. (The band always played "Nā Lei O Hawai'i.") Soon as the band start playing "Aloha 'Oe"--and it's such a beautiful song--I think even the tourists themselves enjoy that. They miss that. They talk about it. Sometimes they ask about it. "Where is the band that used to play? Where's the singers that used to sing?" Well, they have new boys now that play in the band, but, you know, time marches on.

WN: What was that Boat Day like? I mean, besides "Aloha 'Oe." Can you kind of describe it?

RK: It was very festive. (The) lei sellers (were) there selling their leis outside (the pier). (It was) very colorful. At that time, you can buy leis four for a dollar. People buying (leis can't decide what lei sellers they should buy from. Everyone is) trying to sell their (leis) cheaper. And then, of course, they have plenty leis on their arms, and they greet the people that's coming in--local people or tourists or whatever. (When) the band (starts) playing "Aloha 'Oe," it's just something to see and hear, really. Everybody (starts) yelling "Aloha," and waving with their leis in their (arms).

WN: Were there coin divers, too?

RK: There were coin divers, yes. They were there real early. The boys used to be out there, way out in the ocean, almost near Diamond Head, (to) greet (the boats). They [i.e., passengers] throw money out there. And then, somehow they [i.e., coin divers] get [back] in. I guess they get a ride from the tug which we take to go out to greet these people. Early in the morning, we got to be there by 6:30 to catch a tug to get on the Matson ship, Lurline or whatever, Matsonia. They go real slow, then we have to just kind of catch the boat to get on the boat. I experienced that 'cause I happen to be a singer myself, and we used to do that. Then we come in and you see the boys were already there, greeting them again, diving before the ship come in. And when the ship goes out, they're out there [again] diving for money. Oh, they were very, very popular at that time. When they catch the money they would show the tourist they did catch it, they put it in their mouth. I don't know how they kept it all in there.

WN: When did you notice Boat Day changing?

RK: (When Matson sold all of their boats.) They only have these that go to the [neighbor] islands. Some local people take the trip, but mostly tourists from all over the world take (these) trips. They have a Hawaiian group that goes on (board) and plays music before they leave. (There is another Hawaiian group that puts on a show.)

WN: They go on the boat?

RK: They go on the boats, (yes). There's two ships on Saturdays that come in (from the neighbor islands). But they don't have the band no more playing for them like before. They stopped altogether now.

WN: Did your mother or members of the band go onto the boat?

RK: (No, they played on the pier near the Aloha Tower.) [Later,] they had other (singers) like Marion Diamond, the Honolulu Girls' Glee Club, Pauline Kekahuna, and many others onto the boats to put on a show for the tourists before they arrived at the pier. We [used to] get on the tug (at Pier 9 or 10) and get on the (boat) and put on a show (for the tourists). All the musicians, and dancers and singers, we just get off before the passengers get off the ship. That I know, I did it myself.

WN: When did you start doing that?

RK: Chee, it was a long, long time ago. (About 1957.) I started at the Kodak Hula Show, worked there seven years (with) the Royal Hawaiian Girls' Glee Club. I also worked for the Honolulu Girls' Glee Club. (The leaders were Amelia Guerrero and Marion Diamond.) We used to go with the dancers and singers to greet these boats [as they] come in.

WN: This is around the wartime [World War II] or. . . .

RK: No, it was after the war. I know I didn't work during the war 'cause I had my young son who was born in '36, my first son. And the second one I had in '38. (My first daughter was born in 1944, another daughter in 1946, and my youngest son in 1948.) I just stayed at home and took care of (my children).

WN: What were some of the differences between the time when you were doing this Boat Day and the time that your mother was doing it? Were there any changes?

RK: Well, we did different kind of work. You see, my mother sang with the band (on the pier). They greeted the boats (that) came in. We went off port on the tug to greet the tourists. There was a difference. We put a show on (the boat) (Whenever the Pacific Orient (Lines) came in, (their passenger list had) something like 2,000 people. (Every passenger was greeted) with a lei. And we give our hula girls boxes of leis. (The Pacific Orient Lines had first- and second-class--two different groups that had to be entertained.) And that's the difference between our work and the

ones that sang with the band. Sometimes, we have to even help the dancers to give leis because there's so many passengers on those.

WN: So when did your mother do this with the band? Do you know about from when to when generally?

RK: (She sang with the band before 1925. In 1925, Mother traveled with my dad, Ilima Naone, and many others to the Mainland to do shows all over the United States.) We were very young girls. My grandmother (and grandfather) took care of us. We lived in Pālāma. Mr. Aldridge was the name of the man that hired her. They used to go all over the United States, entertain. Then when she came back, she sang with the band. Then she went up (to Treasure Island) for the World's Fair (in 1940) and came back to sing with the band.

(Taping stops, then resumes.)

WN: Okay. And also, you said your mother played [i.e., sang] at parks. Did they have a stage set up or something? Or how was it set up?

RK: No, right on the grass. Some of (the parks had bandstands). But some places were too small, so they were out just on the grass there and played. Everybody just sit on the grass and (listen to the band. People came to listen to the music from the neighborhood). They really didn't have to have a stage. You could hear them. And, by the way, (the singers) had powerful voices. They really didn't need mikes. Between my mother--Lena, and Lizzie (Alohihea)--they had very powerful voices. Nowadays, everything is mike, but not them days.

WN: Generally, how many people showed up to these Sunday concerts?

RK: Oh, Sunday [concerts at the Kapi'olani Park Bandstand], (about 200 people showed up, sometimes more). Lots of people go there. (It was free.)

WN: This was nighttime or daytime?

RK: Nighttime. They used to play night concerts for the people. (Sunday concerts at Kapi'olani Park were held in the afternoon at two o'clock.)

WN: So they had to go to parks with lights, then.

RK: Yeah, the lights are all lighted up in the parks. They [i.e., the park keeper] knew (ahead of time that) they were coming so they'd have (the park) all lighted up. (Each musician got their) own (folding) chairs (from the truck and) set (up) their own (music stands).

WN: I assume that the city sponsored these concerts?

RK: It was (the) city and county, under the jurisdiction of the mayor.

I wish them days would come back and have that band. Really, the people would appreciate the band a little bit more. (The band) only plays on Fridays at the ['Iolani] Palace.

WN: Lunch time?

RK: (Yes.) People bring their lunch and sit (on the grass) and listen to the concert. If I'm in town, I go and listen because I still love to listen to the band. They play all different kinds of music. And being that we have a Hawaiian bandmaster [Aaron Mahi], (the band plays) a lot of Hawaiian songs.

WN: This Aaron Mahi is the bandmaster.

RK: Aaron Mahi is the bandmaster now, yes. (Mr. Mahi) alternates, I think, their singers. Not like before. Before, they have the same singers. Now, they have so many to choose from to sing with the band. Every time you go there, there's different singers that's singing there. So, you really don't know them. But they've got nice voices.

WN: You told me that your father was a detective, Honolulu detective.

RK: Yes.

WN: Can you tell me a little bit more about his work?

RK: Well, I'll tell you. (My dad loved his job.) People used to commit suicide down at the Pali Lookout. You know, they jump over, commit suicide. My dad (was the) one that used to go down (from the Pali and bring the body up with the help of other police officers). Now the firemen go out from a different way. They go around by the [Pali] Golf [Course] side and come up and pick up the body. My dad used to go down on the rope from the high of the Pali there and he goes down. He used to take his pants off. You know, he's on duty, uniform. He went down in his underwear. Somehow, we hear [about] it and my mother would pick us up, and we go up there to see, you know. My dad would put this body in like a stretcher, you call it. He used to put ti leaves just so the body won't be hurt or anything, to cover it. They used to push the body up and my dad is underneath, both coming up by rope.

WN: Was the body on some kind of stretcher or something?

RK: (My dad used chicken wire covered with ti leaves) so the body won't get hurt or scarred up or everything like that. They may have gotten scarred from falling over. He ties it up. And then, they push it up. The body comes up first. Then my dad is underneath. He comes up after.

WN: Did the suicides happen often?

RK: Not too (often. My dad did it twice.) Nowadays the firemen will

go in to get the body (with stretchers).

WN: Where was your father born?

RK: My dad was born in 1898, Nāpō'opo'o, Kona.

WN: You remember anything, other incidents that you remember about your father's work?

RK: Well, my dad was a very easygoing man. My sister and I never, never experienced using any harsh words or bad words in front of us. Like men when they talk, they use all kinds of profanity. My dad never did that in front of us. So we never heard any bad words, in fact, from home. My dad was a, as I say, very, very calm man. When he used to do duty before, they used to have these servicemen that used to come. This particular (time my dad) came home with his uniform torn. I guess (it was a serviceman who) was drunk. (Dad finally put him to the ground and handcuffed him. He then called for the military paddy wagon.) My dad was a very strong man.

My father had eight brothers (and an adopted sister. During his young days his two older brothers were the "bulls" of Pālāma. They protected the Pālāma boys from the Kalihi gang.) They used to have gang fights before. And if the Kalihi boys want to come, when they heard the Machado boys (were) coming, they wouldn't dare come. They were scared because really, they were fighters, you know. My dad and them, that's why I said he was very strong.

(Before the war, my dad knew all the criminals.) When (there was a) theft or something going on, my dad knew who did it. He was very psychic. But you can't do that nowadays, we have too many outsiders. But them days, when something happened, he used to pick them up. That's why I said he was a very popular, famous policeman.

WN: What was it like growing up in Pālāma?

RK: Well, it was all right. I lived with my grand(parents). My grandmother spoke only Hawaiian to us. My grandfather spoke Spanish to us, because he was Spanish(-Portuguese).

WN: This is on what side? Your mother's side or your father's side?

RK: On my father's. It was nice living with my grandparents (while) my mother (and father were) traveling (on the Mainland with a Hawaiian musical group). When they came back, oh, I was just about five, six years old, (we moved) right in Pālāma again--Austin Lane right (across) where the old (Pālāma) Fire Station used to be. (Then we later moved to Kalihi right across from Kalākaua School.) We used to live there for a while before we came to Waikīkī to live. Nothing exciting happened till we came to Waikīkī (chuckles) to live.

WN: Well, in about 1930, you were eleven years old when you moved [from Kalihi] to Waikīkī. Do you know why you folks moved?

RK: Well, we always liked the beach. My parents loved the beach. The water [i.e., ocean] used to be right back on our back yard. (When it was high tide,) the waves just (came) right down on our lawn during summertime. We have that extra high waves during summertime. But it was just heavenly living there on the beach.

WN: Where exactly was your house?

RK: Right where the Kaiser Hospital (parking lot) is presently. That's where our house was. My parents were renting from Bishop Trust. (I) stayed there until I got married and moved (to) Hobron Lane, still in that district, in 1935.

WN: When you were living where Kaiser Hospital is now, who were some of your neighbors?

RK: Well, there was (Mr. and) Mrs. Dykes, (our) next-door neighbor.

WN: Is that Vida?

RK: Vida. Well, she was Mrs. Vida and [then] married Dykes. Her children (and grandchildren) used to come over to see her all the time. One of them was an entertainer, too. (On Ala Moana Road our neighbors were a) Japanese man, a fisherman, (Mr.) Tanaka. (And the Kaimi family.) And little over, the Sterling family lived there. And we had the Paoas and the Kahanamokus. (The) Harbottles, we played with the younger generation, they used to come over. Then we used to have all the boys from Hobron Lane--the Lings, and the Chings, which they are still there on Hobron Lane. They used to come down and play with us on the beach. We used to go out on a canoe and catch the Hawaiian-kind wana, you know. Go fishing, night torching. We did all kinds over there. It was just a wonderful life, really.

WN: How did you catch wana in those days?

RK: (With a wana hook.) We had someone that always (held the) bag. (The bag was nailed onto a square board. The divers hooked the wana and threw it in the bag.) I used to be one of the bag holders myself, 'cause I used to love to go out. I was little tomboyish, I guess. I used to go along with the boys. Then when they come back, (they would tie the bag) and roll it (in the sand) to get the thorns out of the wana. That's how you did it.

I used to go out all the time getting seaweed. Different sections, (you get) different (kinds of) seaweeds. I knew just where everything was 'cause I used to go out, get myself. Get a little boat and we used to go across after they had the [Ala Wai] Canal built. But before that, you didn't need it. You can just walk out and get white crabs. And on the other section [near] where the Harbottles

lived, they had a mud place. It was muddy, and they had these black crabs, 'alamihis, they called it. And you have to dig for it. Put your hands in the mud. I used to do that, too, 'cause I used to love to go out there at the beach and catch them. So they had different kinds of crabs over there. They used to have a lot. I used to get my spear (and catch) sand fish. You step on 'em--they can't move, and you just grab 'em with your hands.

WN: How big was the fish?

RK: (The sand fish was six to eight inches. They bury themselves in the sand.) Oh, big fish. They're very good, delicious to eat. You pan fry it. It's delicious.

WN: What's the Hawaiian name for that?

RK: (I think they called it pāki'i.) But the other kind that we used to go catch was the 'upapalu. In just one hole, you can catch (from four to) twelve fish. 'Upapalu is the red fish that Hawaiians like raw. We just catch one after the other. They just bite like mad. I used to love to go fishing out there. You come home, you got lot of fish, a lot of seaweed, you know.

WN: You mean, from your house, you could just walk out . . .

RK: (Yes, it was shallow enough to walk out) till they build the canal. (After the canal was built), you had to get a boat to go across the canal. When I (first moved) there, (it was being built).

WN: The canal went into the ocean. Was it deep?

RK: Yeah, the canal was deep, you know. They they started (building) the [Ala Wai] Yacht Harbor. But at one time it wasn't. It was just a natural beach that you can walk as far as you want . . .

WN: How far out could you walk?

RK: Oh, way out. Way, way out because when it's low tide, you can go way out. (About 200 or 300 feet.) But when it's high (tide, you needed a boat). But right inside, you can go fishing. Do all the fishing you want. We used to go night torching (with spears). Had lot of eels. One of the boys that lived with us had a hatchet with him and he cut a big eel, I would say about, oh, that long.

WN: About, what? Two, three feet?

RK: Three feet. (Some of the eels were longer than three feet.) He just cut 'em right in half. Ho, I jumped on the boat. I don't like eels. I'm so scared of eels. He just hit 'em and he cut 'em right in half. (We needed a boat for night torching. We put the torch on the front of the boat to see the fish at night.)

WN: You could eat the eel?

RK: We don't eat eels. Some people do. It's a delicacy for some people. Lot of eels (hide) in (the seaweed). You have to be very careful (when gathering) seaweed, too. (The eels) see your hands in there, and then they're going to bite you. (You needed a glass box.) They don't do much nowadays. There's no place to go to do it. Before days, if you want fish, you go out there. And we used to lay nets, too, to catch mullets down in Waikīkī. My husband, at that time I wasn't married to him, they used to come and lay nets.

WN: I know there were some streams nearby. Did you go fishing in the streams?

RK: No. It wasn't that side. It was more in the lane, in Hobron [Lane]. They had some streams in there. They had lot of little fishes in there.

WN: Okay, besides fishing, what else did you do as a child growing up in that Ala Moana area?

RK: (Besides fishing and swimming, I went surfing with the boys. My parents owned a canoe and we went out on the ocean to catch waves. It was fun! Only on weekends were we allowed to go fishing, swimming, surfing, or canoe riding after our chores were done. During the week we'd go to school, Sacred Hearts Convent on Fort Street, on the trolley. During summers, my parents sent us to Kaua'i to live with my aunty and uncle in Kōloa.)

END OF SIDE ONE

SIDE TWO

WN: Where exactly did you catch the trolley to go to school?

RK: Right on Kalākaua Avenue. We walked (from Ala Moana Road to Hobron Lane to John 'Ena Road to Kalākaua Avenue). We walked in the morning and catch the trolley.

WN: What kind of businesses were in that area? You know, teahouses, stores?

RK: (The teahouses were on Ala Moana Road.) The old house that was on Kalākaua (near John 'Ena Road, was owned by) Mr. [Ray Jerome] Baker. He was a photographer. I can remember him. He (published) a book [Hawaiian Yesterdays,] that came out with pictures of (old Hawai'i and Waikīkī. Seeing Hobron Lane just (wide) enough for one car to go through. I was just amazed, the pictures he took of (the two) old houses (on Hobron Lane which still exist). There's two gray houses he took, still there. The rest are just all apartments [and] condominiums over there now.

There was one store on Ala Moana [Road], we called Kam Look Store.

(It was very small.) At least, you can go and buy bread, you know. I can remember during the war, the marines walking miles from Kewalo Basin out to buy crackers (and canned goods). They'd march all the way down there. I remember 'cause I went down to help the (family) at Kam Look (for three days). (Mrs. Ethel Ching, their daughter who lived on Hobron Lane, also helped.) That was the closest store that they can come to. That was during the Second World War. It got so where they used to buy the whole box of crackers. Next day, they [store owners] put them in little packages just so that when they [i.e., soldiers] came back again, (there was enough for everybody. For three days, the marines) bought everything that was in the store. Every can stuff. It was just a little store. Really, no bigger than my garage here. But they sold everything. They bought everything. During the next day they ordered lot of new things just for these boys that came over to buy. And we did all our shopping there. There was really nothing on Kalākaua Avenue. After that, a skating rink (was built) on the corner where Al Phillips [the Cleaner] is now. An old bar [Banzai Inn] was (across from the skating rink) on the corner of Kalākaua and John 'Ena Road.

WN: Where was Kam Look Store exactly?

RK: Right on the corner of Hobron and Ala Moana Road. There's a big superette now, market. That's where the store was. Kam Look Store, we called it.

WN: What was Hobron Lane like? You told me about the two houses, but . . .

RK: It was small. It was just [wide] enough for one car. There was not room for two cars coming and going. That's why they called it a lane. It's still [called] a lane and yet it's a big street [now], you know. But it was always called Hobron Lane. (I lived on Hobron Lane for fifty years. The Ching and Ling families were there before I got there.)

(Every Sunday we had volleyball games in our yard. We had five or six teams. Each family made sandwiches, cookies and cakes. The games started at ten o'clock a.m. and lasted until it got dark. Before my first husband's death we celebrated New Year's Day with a luau. All the neighbors were invited, they all came to help prepare the food.) It's a must. My husband got a pig, and we kalua the pig. And all the families (were) invited over to our place. Nobody cooked 'cause they have lunch and dinner there. Everybody come help prepare the food, prepare the table. We (had) tents, you know, put it outside, and have a nice time. Whoever drinks buy whatever they want, beer or wine, and come over and enjoy at our place, 369 Hobron [Lane].

WN: After you got married in 1935, you moved to 369 Hobron.

RK: Uh huh [Yes], 369 Hobron. (That's where I raised my family.)

WN: How did you meet your [first] husband?

RK: (My husband) was one of the boys that used to go surfing. Their hangout was my place there, where we lived [on Ala Moana Road, prior to moving to Hobron Lane in 1935]. (Our back yard was their) meeting place. Sometimes, we would go (surfing or canoe riding). Other times, they'd just come over and talk. All of the boys used to come down there. The ones from Hobron Lane, too. And that's how I met my husband. (Haig's) father, David Kalauokalani, was in office twenty-six years serving (as) city and county (clerk).

WN: This is your husband's father?

RK: Yes, David Kalauokalani. He was a city and county clerk for twenty-six years. When I got married, he already (was) retired. He died when my first son was about six months (old). But (my mother-in-law), Mrs. (Marguerite) Kalauokalani, died (two years before I got married). But I remembered her. I met her. (Hobron was my mother-in-law's family name). And at that time, they used to own (a large piece of property in the Kalia, Hobron, and Ala Moana area).

WN: Who did?

RK: My mother-in-law, and her (two) sisters Molly Espinda and Martha Smith. Three sisters owned that place at one time. Then they sold it to Bishop Trust. Then Bishop Trust sold it to Ruddy Tongg. (When Ruddy Tongg subdivided the place, my husband and his two brothers bought back two properties at the corner of Kaio'o Drive and Hobron Lane. In 1960, I built a condominium on the properties, located at 369 Hobron Lane.)

WN: So, [Coite] Hobron was the original or one of the early owners of that whole area.

RK: That's right. And my mother[-in-law] was a Hobron.

WN: What about that area where your parents had their house? Who owned that property?

RK: Bishop Trust. (They rented the homes on Ala Moana. My parents lived at Ala Moana until 1936, then moved to Kapahulu across from the fire station for two years.) Then (they) [moved] out [to] 'Alewa Heights (on 'Ilima Drive). But we lived and raised our children at 369 Hobron. That's the only home we know. 'Cause we bought that place and we [eventually] built [an] apartment there, twenty-eight units called Laniakea. It was named after my oldest son. His Hawaiian name is Laniakea, which means "broad heavens" or "wide heavens." That's the meaning of it. But I saw Hobron Lane just grow, you know. 'Cause they built the 'Ilikai, all of these apartments there, Waikiki Hobron, Tradewinds. They're all new there. Used to be all little homes in there. Little cottages that they rented. Not very many people lived in there, right in Hobron.

They had a lot of kiawe trees.

WN: So the area, as you're heading ma uka on Hobron, Kam Look Store would be on your left, right on the corner of Ala Moana and Hobron . . .

RK: Well, yes, if you're coming from the beach way.

WN: There were houses on that side?

RK: Yes, inside, in the back, there's a small lane. (The Hamasaki, Ching, and Ling families owned their properties. They all lived on Hobron Lane. Besides these homes, there were rental units.)

(Telephone rings. Taping stops, then resumes.)

WN: Okay. You were talking about the Hamasakis.

RK: (In back of the Kam Look Store there was a road leading to the Hamasaki estate. There were) two gray cottages (rented to) Archie Hoopili (and) his family. (Mrs. Hoopili) was "Liko" Johnson's mother, who was an entertainer. (Mr. Hoopili) worked with my father. He was also a detective. So he lived close by. And next door was the Williams family. Then going further was the Manoha (family) who had a big yard. But as I say, that was all rent, we all paid rent to Bishop Trust at that time. Then come to the Chings, Ethel Ching, Joseph Ching. Then the Lings, it's all on one side. They lived there. They had little houses back of them where Bill Mason's family lived. Mrs. Mason's sister lived in the back, too, a little shack back of there.

WN: Were there duck ponds or anything?

RK: (There may have been duck ponds before my time. I can remember by the Lings there was a small stream which contained small fish. Later, the city and county built a road called) Līpe'epe'e Street. The Lings (and Chings) raised a lot of chickens and ducks. Across where I lived, across from the Lings and the Chings, there was a little driveway that you go back. Joseph Ching's parents lived there. They raised chickens and ducks, too. But there was no stream there. And they had plenty pigeons. They had it more where Līpe'epe'e Street runs right now into the canal. That finished [it]. No more stream when they built that Ala Wai Canal. But before, was lot of streams around there. It's all duck ponds, they call it.

WN: And on your side, the right side, what was over there?

RK: They really didn't have very many people living (our) side. As I said, the Chings lived in the lane (behind our home). We lived here [on Hobron Lane across from Līpe'epe'e Street]. There was really nobody on the other end. It was just all nothing but kiawe trees, you know. Hobron used to go right around and come out where

Wailana [Coffee House] is. They had that family. Alice, "Steamboat" . . .

WN: Keaweamahi?

RK: (The) Keaweamahi (family at one time owned all the properties where Eaton Square is located). (Mrs.) Sakai did (laundry) for (my mother-in-law). Little more over, there was just little shacks, as I said, in there. It was really hardly anybody. We used to walk through a lane there all in the bushes, coming out to the other side of Hobron, and walk out to Kalākaua to get malted milk or whatever we wanted on Kalākaua Avenue. But it was just through bushes and things. (During the war, the army built a base yard in back of our home. The engineers moved in and brought in all their equipment. The servicemen lived on Kapi'olani Boulevard in two homes.) These fellows used to come over my place. We were very good friends. They shared their butter when we couldn't get butter, and all kinds of goodies from them because we were good to them. They never went on pass as long as we bought a bottle (of whiskey for them). My husband and I never drank. So we used to-- you remember the time when we had to have permit to get liquor? We used to buy for them. They spent their day (off at our house). And we were just young kids, my husband and I. But we enjoyed them. (The two sergeants were young,) but the rest was all in their forties at that time.

WN: Generally, how was relations between military people and the local residents?

RK: (We got along very well.) Everybody knew all of them because (the servicemen let all the children) go watch their movies. There weren't very many men there, but they had movies and we used to go in and watch. Oh, it was small family as I say, just the Chings, the Lings, and us, the Kalauokalanis, and the Manohas down the end, and the Masons, you know. Really a small gang around there. But they used to let us go in and watch the show. We were just like one family, really.

WN: Your husband's family owned a lot of that area, right there on Hobron Lane all the way to Wailana . . .

RK: Yeah.

WN: Did they own it while Bishop Trust . . .

RK: No, Bishop Trust bought it from my mother-in-law (and her) two sisters. There (were) three sisters. (My mother-in-law married) Van Gieson, you know, and then she married Kalauokalani. They sold it before I even was married to my husband. It belonged [to them] way, way before.

WN: I see. They sold it to Bishop Trust.

RK: Bishop Trust, right. My mother-in-law had nine children--five Van Gieson and four Kalauokalani. (Bishop Trust took care of my mother-in-law's estate) till my brother-in-law, (Richmond) Kalauokalani, was twenty-one (years old). Then they split (the money) nine ways. Meanwhile, Bishop Trust had sold it to Ruddy Tongg. And Ruddy Tongg (subdivided the properties and) sold it to individuals. That's when we, (the Kalauokalani family), bought back two properties right on 369 Hobron.

WN: So when you got married in 1935 to your husband, they didn't own the property at that time.

RK: They didn't own the property. We were paying rent.

WN: Do you know when Bishop Trust bought the land from your . . .

RK: I don't know. That I can't answer you.

WN: Do you know around when Ruddy Tongg bought the land from Bishop Trust and started to sell to individuals?

RK: (I don't remember when Ruddy Tongg bought the land from Bishop Trust [1947]. In the 1950s he built Kaio'o Drive, then subdivided the properties.) He bought some old buildings and put [them] (on Hobron). And then, he rented (the apartments). Ruddy Tongg brought [buildings] in and rented it until he sold it. Then everybody [bought]. (The first buyers were the Kalauokalanis, then the Choys, Mr. and Mrs. Hayashida. Mr. and Mrs.) Lattimore bought right back of me. They used to have a little private kindergarten or daycare center right on Kaio'o. (I can't remember all the names of the different buyers.)

WN: Where was it?

RK: (Hobron Lane and) Kaio'o [Drive]. Ruddy Tongg built [Kaio'o in order] to sell all these individual properties.

WN: So they [i.e., the Kalauokalani family] owned. Then they rented. Then they owned again. That's . . .

RK: Yeah. Well, we bought it back. But we just bought that two properties. (That's all we could afford.)

WN: Two lots.

RK: We couldn't buy more than that. At that time, it was very expensive. But at least, we bought, then we paid the balance (in five years).

WN: You got married in 1935 at age sixteen. I know by . . .

RK: Almost seventeen.

WN: . . . I know by today's standards that's really young.

RK: Very young, right.

WN: Was that considered young at that time?

RK: Oh, yes. But you know, I was happily married. I had a very good married life.

WN: You got married before you finished school?

RK: (Yes,) I was in high school, Sacred Hearts Academy. I was a junior (when) I got married. No, I never regretted my married life. I enjoyed my married life. I got everything. I mean, my husband got me a (brand-new) car and a washing machine. We were still washing by hand when (I was) still single. It's really (hard) work. (At least I knew how to cook, clean house and do the laundry before I got married.)

I had five children, three boys and two girls with (Haig) Kalauokalani. (Five years after he died) I married Kaneapua but I had no more children. But we still have our old friends that live on Hobron Lane. The Ling family and the Ching family. We just like family, really. We always get together when we can. But those old days, we used to have luaus. Every New Year's (Day, all the neighbors were) invited. All the family. I still think of those days. They can't bring those old days back again.

WN: What were those luaus like?

RK: Real luau. Real kālua pig. Pig was so cheap them days. You know, big, 150-pound pig. It's enough for all. (My husband Haig always bought a 150-pound pig. After cleaning the pig they put it in the imu in the back yard. Hawaiian luaus at home are better than commercial luaus.)

WN: Pig, what else was there?

RK: Poi and salmon, which was very cheap. Chicken long rice, raw fish, (squid with lu'au--Hawaiian spinach, pineapple, haupia, and homemade cakes). My Auntie Momi from Kaua'i used to send 'opihis. So, it was really a big celebration. Because it was New Year's and my husband believed in that. I know when I was a young girl, my grandfather used to do that, New Year's. We'd have kālua pig, and my husband kept that tradition on for years before he died. Have a luau and everybody came. We celebrate all the time anyway. When the kids' birthday, we had a luau. Everybody helped cook, you know. (Chuckles) All the neighbors, they come over.

WN: What would you do at the luau?

RK: Sing. Dance. Whoever want to sing or dance, you know. There weren't much entertainers in our group, in our family. But we

grabbed the ukulele and everybody sang (the old Hawaiian songs). Really had a nice time. In fact, New Year's Eve, was festival in Hobron. The Chings, the Lings, and my husband used to buy 10,000 (to 20,000) firecrackers (each to) burn (at midnight). We (would) let one burn first and when that one finished, the other one goes on. Lasted for half an hour--our fireworks. (All the neighbors came out to watch.) And oh, next day, our place just all nothing but firecrackers all over the place. Next day, the kids get up and looking for the ones that didn't burst. And they go ahead and burn, but we don't care. We don't even want to clean it till the next day because we gonna have a party.

WN: You know, in talking to like Fred Paoa, he told me that New Year's Day, they had luaus, too.

RK: (Nearly every Hawaiian family would celebrate New Year's Eve or New Year's Day with a luau.)

WN: Is that like a tradition of families in Waikīkī or is that all over Hawai'i [to have luaus on New Year's Day]?

RK: Yes, the Hawaiians. All over Hawai'i, the old folks (believe in celebrating for a week). You know, at that time (between 1930 and 1945), you could buy a (150-pound) pig for twenty dollars. The whole pig. (The food was very cheap at the marketplace.) You know, the Paoas, the Harbottles, the Kahanamokus, (and) the Sterlings (were all related so they had a big family luau.) (The) Machado (family--my side of the family--would) come over my place, too. They don't do it too much now 'cause (things are) too expensive. (We can't afford a luau.) We do have a little something, laulau we make or something like that, but to have pig, too, you have to take 'em to the (slaughterhouse). They have to kill it and inspect the thing. And no place to kālua. My husband and my uncles used to kālua the pig right in the yard. They never had to inspect 'cause they clean it the same day and they put it in the imu. It's a lot of money, so we can't afford it. (You also must notify the fire department when you light the imu.)

WN: Did you go to many different luaus, too, that day?

RK: No, we (were too busy preparing the food, decorating the tables after the men put up the tent).

WN: Oh, so you were the ones that were the hosts . . .

RK: We were the ones giving the luau, so everybody comes and spend the whole day . . .

WN: But did people come and then eat little while and then go to another one?

RK: (Not many of them. They stayed for lunch and dinner. We just warmed up the food when we were ready to eat again.)

And we had seaweeds. We used to get seaweed right down (at Ala Moana). Was so much seaweed. (We gathered seaweed one week in advance,) clean it, and (put it in the refrigerator). The family used to go down Waimanalo, lay nets and catch fish (for our luau). We didn't have to go down the market and buy. We caught the fish. Sometimes, down Waimanalo Beach, there's lot of white crabs. They used to catch on the nets. And they bring home. So we got lots to eat. Enough, you know. And raw fish. Yeah, they were good old days.

WN: Was there lot of liquor at these luaus?

RK: Yes, we had lots of liquor. My (three) uncles used to like to drink. He's one of them that used to kālua the pig. My (Uncle James), Uncle Frank, (a very dear friend) we called "German," (and my husband kālua the pig. After their work was done my Uncle Frank, Uncle James and "German" drank beer. When the music started, "German" danced every song, and Uncle Frank helped with the singing.)

WN: How long did it take to kālua the pig?

RK: Depending on the size, three (to) four hours. But if they (kālua an) old pig, they (leave it in the imu) overnight. Real big old pig--five, six hundred pounds (tasted better if it's cooked overnight). You know, they like to feed a lot of people. It's cheaper if they get the big one. But if you get young pig, it don't take too long. Four hours, plenty. Was so good . . .

WN: Four hours . . .

RK: (If the pig is small, it tastes better.) They really come out so good. And that's the best time, when (the men take it) out of the imu. You know, the skin. Oh, that's the best time to eat. (And I'm one of the first to get) the spareribs. Oh, delicious. That's the best time when we just go over there, and just grab 'em (laughs), and eat your pig. So delicious. It's always so good. So every year they look forward to coming to the luau. I mean, (all the neighbors). For many years that I lived there. Now, modern, everybody have all apartments. So changed, you know. Can't do everything like we used to. We had the yard, big space, you know. Just put a little tent on there and put the tables up, that was it. Everybody came over and helped. And everybody helped serve, sit down, eat. (Chuckles) That's the beauty part of it. There wasn't much work for us--for me, especially.

WN: New Year's Day was the main holiday for luaus?

RK: Oh, yeah.

WN: What about other holidays?

RK: Well, we used to celebrate the childrens' (first) birthday (with a

luau for 400 or 500 people).

WN: Yeah, yeah. Baby luaus.

RK: Yes, when (my oldest daughter Nedra was a year old, we had a thousand people. It was a big luau.) Now when I think about it, where did they park? (We had so much liquor it filled our garage. That party lasted a week.) The Kalima Brothers (played at the luau). And you remember "Lucky" Luck? He used to hang around the Kalima Brothers. They (brought a) Tahitian (group) from Tahiti. They came over to entertain.

(My eldest son Haig was born April 16, 1936. We had a big luau when he was a year old. Two years later George came along. He was born July 9, 1938. Another luau when he was a year old. After six years, 1944, Nedra came along. Then Gail in 1946, then David in 1948. During the war we needed permits to purchase liquor. We had so many helpers for Nedra, Gail and David's luaus. I did all the planning and bought all the food for the parties. We had enough food to feed everyone, including the working people to take home.) People wouldn't go home because we had liquor. And my husband and I don't drink. But they stayed because we had liquor. Beer, you name it, we had it. Really, I'm telling you, that garage of ours had lots of liquor. We just kept it in there, and everybody just drank and just had a good time. They celebrated for a whole week, come back for more.

But Hobron Lane is not the same, really. You don't see everybody as you used to see them before. It was real family. Mrs. Ching used to cook for me for a whole month when I had my babies. Show you how close we were. And yet, she wasn't Hawaiian. She used to make malts for me 'cause I used to nurse my children, you know. And cook chicken. Chinese have their own way of cooking chicken for your own health. I think that's why I was such a strong woman. Just eat nothing but ginger chicken or spareribs, and all the Chinese kind things that really make them healthy. And she cooked a whole month for me, mind you. And my husband stayed home a whole month, took his vacation, and washed the baby's diapers. I never did anything. And then, [after] one month, he said, "Well, that's your baby." That's it. He goes back to work. You know, you don't find husbands like that nowadays. No, you don't. And they used to wash by hand. We didn't have washing machine till after, we bought. You know, we had a baby, we had to buy machine. And hang the clothes.

WN: So, ethnically, was mainly Hawaiian, Chinese?

RK: (No, we also had the Hamasakis and Sakais. They were living on Hobron Lane before I was married.) Japanese lived on Hobron, yeah. But they were renting it, too. Everybody was renting. As I said, the Keaweamahis, they used to own the section they were [on]. They were across Hobron on the other side. You know, all in there were Magoon--where Eaton Square? That was all their property. All the

way down to Ala Wai [Boulevard]. The whole block there, Keaweamahis owned that, before. And the Magoons paid the taxes. So, it belongs to them. They couldn't fight. They had no money. The Hawaiians didn't believe. So, they don't pay the tax, so what do you expect? They're not going to own anything if nobody pays it. The same family as "Steamboat." We know him--very popular. "Steamboat" Keaweamahi.

WN: You know that there's a Kalauokalani Way . . .

RK: Yes. That (property was owned by) my father-in-law, (David Kalauokalani, and his sister Hattie. They owned most of the property on Kalauokalani Way.)

WN: . . . near Holiday Mart now.

RK: (It's a block away from Holiday Mart.) My father-in-law (eventually sold his property). His sister Auntie Hattie who was married to Johnny Asing (still owns a piece of property on Kalakaua Avenue. Johnny Asing was a member of the) [board of] supervisors. (They call them city councilmen now.) They used to own the whole block there, my father-in-law and the sister Hattie. He was a happy-go-lucky guy, but he sold most of the property. (Mr. Asing) remarried. (His wife owns) that property (on Kalakaua Avenue).

WN: Your husband, Mr. Kalauokalani, died in 1953.

RK: (Yes.)

WN: And then, later on, after that, you remarried.

RK: (After) five years, I (remarried).

WN: Who did you remarry?

RK: Mr. Kenneth Kaneapua. He worked for the quartermaster at (Kapalama). He was also a musician. He used to play (the bass). He died in 1965. (He was on his way home from work when he had a severe heart attack. His friends rushed him to the Kaiser Hospital, but the doctors couldn't save him.)

WN: So, your first husband's family had the two lots, right?

RK: (Yes.)

WN: You have the two lots. On Hobron?

RK: (Yes, the three Kalauokalani boys bought the two lots.)

WN: So, from the time that you bought it up until the present, what has been done to it? What improvements have you made to it?

RK: (In 1960, I built a three-story co-op with) twenty-eight units. (One unit had three bedrooms and two baths and was built for my family.)

WN: Where did you live [before 1960]?

RK: (While we were building Laniākea we stayed at Mr. Watters Martin's Tusitala Street apartment for ten months. Mr. Martin was the developer for Laniākea. In 1970 I bought a penthouse from the Martins. It's called the Ala Wai Townhouse.)

WN: So, it's [i.e., Laniākea] a family business now.

RK: Yes. I was the only owner. So I formally incorporated. At that time, my sons were old enough where I could put their name on, but my other three children were too young. But we formally incorporated.

WN: You told me also that Moana Hotel had cottages and you moved some cottages over to your property?

RK: (A year after my first husband's death) I bought two cottages that used to house the working people for the Moana Hotel, which is [where Princess] Ka'iulani Hotel [is] now, (and) had it moved to my place on 369 Hobron. Two buildings went in there with my old house. The cottages had seven rooms and another room with two lavatories and showers. That shows you how big the property was. We had one building for men and one building for women. (I bought new furniture and rented furnished rooms. After my husband died, I worked for a year at a hotel in Waikīkī,) and I just had the idea of bringing [the cottages] in. (The rent I collected was enough so that) I could stay home and take care of the kids (and the business), which I did. It was enough to live on. My children all went to (St. Augustine's and graduated from) Catholic (high) schools, very expensive. So I worked only for a little while, not even a year when it gave me that kind of idea, so I just bought these old houses, and fixed it up, and cleaned it up, and rented to each individual little rooms. It was just a room.

WN: How many rooms?

RK: It was seven. And one bathroom that had showers and lavatories, something like that. As I said, one side was for women, and one side was for men. That brought me enough money to stay home and take care of my children, because they were still young. In fact, my baby was five years old when my husband died. So it was good that I stayed home and took care of them. The business was there. That was before we even built this Laniākea. That wasn't until 1960 that I built this condominium. It was a co-op for five years, and then I turned it into condominium which paid off the note, where now, today, I don't have to worry about it. But it's a family thing. (I gave each owner a fifty-five-year lease. I have a fee-simple property.)

END OF SIDE TWO

TAPE NO. 13-55-1-85; SIDE ONE

WN: Okay, well, you told me that nowadays, you do a little entertaining.

RK: Yes.

WN: Tell me something about that.

RK: (I had my own group before I joined) Bill Lincoln. I'm steady now with Bill Lincoln. We work at the Royal Hawaiian Hotel, also the Kahala Hilton. We are (at the Kahala Hilton) every Sunday (night. Danny Kaleikini has a dinner show six nights a week.)

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WN: Okay.

RK: And also, we play for cocktail parties at the Royal Hawaiian. You never know when, whether it's any time of the week. Whenever (the Royal Hawaiian has tours, we play with breakfast and lunch) in the Monarch Room.

WN: This is your own group?

RK: No, I'm singing with Bill Lincoln. Bill Lincoln, Ann Machado, and myself. Sometimes when we need four people, then Mr. William Cazimero (joins the group. Sometimes we also have Sol Bright if Ann is away or I'm on vacation.) I enjoy entertaining.

WN: Do people associate you with your mother?

RK: Yes, (sometimes) they say I sing like my mother, but (it's not true). Nobody really can touch my mother. She had a different voice, different. (Lot of women) tried to imitate my mother, but they can't (sing like her). They really can't do it. And when they (ask), "Can you sing like your mother?" I say, "No way." Because I know I don't sing like her.

I can remember her voice so well. (It was so sweet and it made you cry when you heard her sing.) She had just a beautiful voice. Really beautiful voice. I hope someday one of my granddaughters will be a singer, too. (When I was) young, my mother always said that she would never want us to be a singer like her.

WN: Why?

RK: My mother didn't have a very good life (as a singer). I mean, lot of jealousy. Being a singer and (known as the "Songbird of the

Islands" I think lots of) people (were) very envious (of her). My mother (always got sick when) she had some big (concert) that she had to sing. She was so sick, she couldn't get out of bed. (After she sang, she got well.) You may not believe it, but Hawaiians are very powerful people. (If) they don't want you to be there, they do something (about it. Mother had strong will power and she only needed God's help.) But [no matter] how sick she was, she'll get up and go to work. Right after when she's singing this big doing, she's well. I've seen my mother many, many, many times. It's unbelievable that she gets so well at that time. (Her temperature got up to) 103 [degrees], 104 sometimes.

WN: Tough life.

RK: (Yes, it was a tough life for her.) That's why my mother said, "I would never want to see any of you be a singer." I've seen it when the devil (took advantage of Mother). You watch pictures where the priest rebukes all this Satan that's in (a person, it's very true). Have you ever seen a picture?

WN: Something like . . .

RK: I've seen when four men (held my mother) down. She was so powerful. It wasn't her. It was the devil in her. And who puts him there? People. (If my mother had more faith in God this wouldn't have happened to her.)

WN: Why would they hold her down?

RK: Because she (wanted to get out of the bed with a high fever. She was delirious. This is how the devil works when you are weak.) Being a singer, she didn't have a very good life. That's why my mother never wanted us to be a singer. (I'm a singer and I have faith in God. He will always protect me from evil.)

WN: You're saying the people who were jealous of your mother put a curse on her?

RK: (Sometimes they did. Sometimes she even mentioned the person's name who put a curse on her.) I believe it, because (I've seen) it happen to my mother.

WN: When did she die?

RK: My mother died (ten years ago).

WN: Your Kalauokalani family was able to own land, still own land in Waikiki. You know, that's sort of unique among lot of Hawaiian families who lost their land. How do you feel about that? Why did that happen? Why did the Kalauokalani family . . .

RK: Well, actually, it was me. I am the backbone of that. I really wanted to build an apartment long time ago, but he was afraid. But

I was the aggressive one, I think. That's why, when I knew this thing [i.e., the two properties] was going to be up for sale, I talked to my two brothers-in-law who lived with us. They weren't married. I said, "Let's buy this back." So we did. Three-way split. We bought the place. (When) my brother-in-law (Richmond) was twenty-one, (Bishop Trust split my mother-in-law's fund) nine ways. (With three shares, we had) enough money to put down. (My husband and I) paid the balance (on the property). Then, eventually, (my brother-in-law David had gotten ill. Because we helped him with his expenses, he signed his share to my husband.) Then my younger brother-in-law (Richmond wanted to move to the Mainland with his sister in Maryland). We bought (his share). So, then it left only my husband. (Before) he died, he (made out a will, leaving the property) to me.

WN: Did you know exactly what you were going to do with the land . . .

RK: No, not at that time. (The children were too young.)

WN: What did you envision?

RK: Well, I really thought of building (an apartment). Like how I had that little house there [i.e., Moana cottages]. I bought those houses, and that made a living for us, where I didn't have to go to work. I stayed home, took care of the children. It was enough income to pay (for) their tuition (and food). The year my husband died, my (oldest son) was a junior in St. Louis (College). So, he had one more year. (He graduated from St. Louis College), but I couldn't put him through (the University of Hawai'i. He worked at Queen's Hospital and paid for his schooling at the University.) They all went to St. Augustine. All the Catholic schools. Then they all chose their high school. My youngest (son David graduated from Damien. Then he graduated from the University of Hawai'i. George, Nedra and Gail graduated from) Maryknoll [High School]. I think I went without lots of things just to give (the children a good education). And of course, I didn't only have five. I (raised) my niece (after) my sister died. So, I had six, really, when you think of it. She graduated from high school, too, Maryknoll. So, that was quite a burden for me until I married five years after to my (second) husband (Kenneth) Kaneapua.

WN: So, largely, the life that you had--I mean, the income that you were getting--was mostly generated from that land that you bought.

RK: Yes. And then, I started to set out to sing. And then, when the kids got older, I went to sing for the Kodak Hula Show. It's just three times a week, four times a week at most. That kinda helped little bit. You know, the Kodak, when it first started, was down at the [Waikiki] Natatorium. But now, it's (held at) the [Waikiki] Shell. The back of the Shell, that's where they have it now. But our days, we had it right down the beach. I worked there seven years. Then I started to sing with other groups. But no particular place. I don't like to work six nights a week.

Because my work here [at the Waikīkī Breeze Apartment Hotel] is very easy. The only time I'm busy is when I collect the rent.

WN: Oh, you're a condominium manager now, right?

RK: (No), this is not a condominium. (Waikīkī Breeze has seventeen units and gets monthly rentals.) My son takes care of the [family business] now. I don't take care there. (I am) just working for the Martin (family at Waikīkī Breeze), because he was my developer for Laniākea. So he says, "You want to work?"

I say, "Well, if I can take it, I will." Because he knew I had an open-heart surgery. He called if I was ready to work. I say, "Yeah, I'm ready now." So, I'm here. I've been here five years. But I'm ready to retire this year because I'm of age already. I have my income from Laniākea and singing. I won't give up singing, because it's in me, and it's a very enjoyable thing. So, I won't retire from that, no. Till I can't sing no more.

WN: I think that about does it. Before I turn off the tape, you have anything you want to say?

RK: (Yes.) I'm glad what I said today is really the truth--what I've experienced (in) my life. It was nice talking to you. I hope you got all the information you (needed about my family and my business on) Hobron Lane. As they say, that's home. So, thank you for coming. I hope I did some good for you.

WN: Thank you very much.

RK: You're welcome.

END OF INTERVIEW

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